Kurn [App]
K
C 25 R 13.

¶ Here begynneth a lytell treatyse of the turkes lawe called Alcaron. And also it speketh of Machamet the Nygromancer. ∴ ∴

For to knowe and to here some newe ty-
dynges for to refresshe ẏ mẽnes wyttes
and vnderstandynge. So wyll I some-
what wryte of ẏ turkes lawes/whiche
lawe in many poyntes accordeth wt our
lawe & is ẏ lawe of Machomet/ ẏ whi-
che in his lawe vsed a worde (occidite. That is to saye
kylle. So all them ẏ wyll not byleue in theyr lawe they
slee them. And ẏ is agaynst ẏ lawe of oure lorde Jhesu
cryst/for he byddeth ẏ we shall loue them ẏ loue not vs
and praye for oure enemys. And ẏ turkes ben charged
to theyr byleue. But the crysten people be not soo/but
amyably lerned & teched. And whan ẏ the predycante
or prechour shal go to preche theyr fals byleue he hath
a naked swerde in his hande as longe as his sermon
shall endure & last. Or elles he putteth ẏ sayd swerde in
a hyghe place wher as euery body may beholde it ẏ is
there for to fere and threten them therwithall. And we
crysten people putteth a crucyfyxe in the myddes of ẏ
chyrche on hyghe for humylyte & not for fere or thre-
tenynge lyke as the turkes do the forsayd swerde. And so
forthe I wyll procede and wryte of theyr lawes and bo-
ke the whiche is named comenly Alcaron. And some
men dothe call it the boke of Mesaap and some of them
be of dyuers langages and in lyke wyse of dyuers coũ-
trees ẏ whiche boke Machamet made and gaue it vn-
to them. In the whiche boke this fals nygromancer
Machamet wrote amõge other thynges as many one
hathe redde and sene here before that they the whiche
ben good shall go vnto paradyse and they the whiche
ben cuyll to helle/ and that byleueth all the sarasyns/

¶ And yf a man asketh theym what paradyse meneth they saye it is a place of delyte and Joye/where a man shall fynde all maner of delytes and fruytes/& all maner of fruytes at all tymes/and the ryuer renneth myl ke/wyne/hony/and freshe water. And they shall haue fayre houses/after ỳ they haue deserued them here and those same houses ben made of precyous stones/of golde and syluer/and eche man shall haue ten wyues/ & all maydens/and also they speke & troweth vpon the vyrgyn Mary and in lyke wyse vpon the Incarnacyō of our lorde Jhesu cryst. ¶ And how that Marye was lerned of the aungell and that gabryell sayde vnto her that she was chosen before all other women from ỳ be gynnynge of the worlde/and that wytnesseth theyr boke that tolde of her and of the Incarnacyon of our lorde Jhesu cryst. And that she conceyued and bare a chylde and yet she was a mayden. And they saye that our lorde Jhesu cryst spake as soone as he was borne/and ỳ he was very god & prophete in worde and dede & that he was meke/& ryghtwys vnto euery body withoute ony vyce. ¶ And they saye also that whan the aungell tolde her of the Incarnacyon she hadde greete drede/ for she was but yonge and there was one in that countree the whiche hadde the crafte of sorcery & nygromācye and men called hym Takney the whiche with enchaũtement coude make hymselfe lyke vnto an aũgell And he wente often and layde by maydens and therfore was our lady aferde of hym for she wende that the aũgell hadde ben Takney that wente to the maydens And she cõioured hym and badde hym tell yf that he were Takney. And the aungell badde her not drede for he was very aungell & messager of our lorde Jhesu cryst.

And also thyr boke sayth that she hadde chylde vnder paine and than she shamed and wepte & saye that she wolde haue ben deed / and the chylde cõforted her and sayd. Ne timeas maria. That is for to saye drede the not Marye. And in many other places the boke sayth that he spake as soone as he was borne. And they saye also that he was sente from oure lorde almythy for to gyue example vnto all theym that were in the worlde at ỳ tyme and that sholde come after and that god shall deme all good vnto heuen and all euyll vnto helle there for to abyde in payne euerlastynge. And that our lorde Jhesu cryst is the best prophete nexte vnto god / and ỳ he was a very prophete / & gaue the syghte vnto the blynde men / and helet the lepres / and reysed the dede & styed a quycke vp in to heuen. And yf that they may fynde a boke of the gospelles and manely of the gospell of Missus est angelus gabriel. They do grete worshyp therto. And also they fast seuen monethes in the yere / and they ete not but vpon the nyghtes / and thenne they kepe them from theyr wyues / and whan they be sycke they be not constreyned vnto that fast. And the boke speketh of the Jwes & sayeth that they ben wycked people for they byleue not that Jhesu cryst is one with god and they saye that the Jewes lyeth vpon our lady and on her sone Jhesu cryst for they saye ỳ they dyd hym not vpon the crosse. And the sarasyns byleueth so moche in our fayth that they ben lyghtely conuerted whan men dothe preche vnto them the fayth of our lorde Jhesu cryst. And they saye that they knowe well ỳ theyr lawe of Machamet shall fayle as dothe the lawe of the Jwes and that the crysten lawe shall last vnto ỳ

worldes ende. And yf a man aske theym wherin they byleue they saye in god almyghty maker of heuen and erthe and all other thynges that ben therin and withoute hym is nothynge done nor begōne and at the day of dome all thynge shall be rewarded after theyr deseruynge and all thynge is true that cryst sayd by ẏ mouthes of the ꝓphetes. And also Machamet bade in his Alcarō that euery man sholde haue two or thre wyues and nowe they take ten or twelue or as many lemmās as they may gete. And yf ony of theyr wyues dothe a mysse to theyr husbādes they maye dryue them away and take another but he muste gyue her a parte of his goodes. Also whan men speketh of the fader and sone and holy ghost they saye that they are thre persones & not one god but they scorne it and speke not therof but of the trynyte. But they saye that god spake or elles he was domme and god is a goost or he were on lyue and saye that goddes haue grete strength and so saye they in scorne. And the saye also that Abraham and Machamet were well in ẏ grace of god for they spake wͭ hym dyuers tymes. And they saye in lyke wyse ẏ Machamet was the very messanger of god and they haue many good artycles of oure fayth and they all vnderstande ẏ scryptures & the prophecyes for they haue theym wryten in the gospelles and in the byble in theyr lāgage and so they knowe moche of the holy scrypture but they vnderstande it not but after the lettre of ẏ gospell and therfore saynt poule sayth thus.

¶ Littera occidit

¶ That is to saye the lettre sleeth and the ghost quyc
keneth. And the sarasyns saye that ỳ Jwes kepe not
the lawe that Moyses toke vnto them. And also cryste
men do not well bycause that they kepte not ỳ ten com
maundementes of the gospell the whiche Jhesu cryst
gaue vnto them. And therfore J shall tell you what ỳ
soudan sayde vnto a cryslen man vpon a daye in his
chambre. He made for to auoyde out of his chambre lor
des & ladyes and all that was therin for he wolde spes
ke with hym in counsayll. And whan all was auoyded
he demaũded hym how ỳ cryslen men gouerned them
and he sayd ryght well bleslyd be god. And the soudan
sayd sykerly naye for he sayd that our prestes sayd not
theyr seruyce as they sholde doo nor gyue not good ex
ample of good lyuynge vnto the people as they ought
for to do. And whan ỳ people sholde go for to serue god
they go vnto the tauerne and lyeth there i glotonye all
the daye and all the nyghte and eteth and drynketh as
beestes and wote not whan they haue ynoughe and he
sayd that cryslen men enforced them for to fyght togy
der and echone to begyle other / and they be soo proude
that they wote not how for to clothe them nor how lons
ge nor howe shorte now streyte now wyde in all maner
of guyses / and sayd that they sholde be meke & symple
and sothfast & do almesse as cryst dyde in whome they
byleue. And they be so couetous that for a lytell syluer
they sell theyr trouhte and theyr chyldren & theyr sys
ters & theyr wyues that one taketh another manns
wyfe and fewe holdeth theyr trouthe. And therfore he
sayd for these synnes cryslen men haue lost all the lans

des that we holde. For thoughe synne hathe god put this lande in to oure handes and not thrugh strengthe but thorughe your synnes and wretchednes.

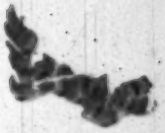
¶ But we knowe ryght well for a certayte that whan ye serue well your god that he wyll helpe & socoure you In suche wyse ẏ no man can withstande agaynst you. And that also we knowe well by oure prophecyes that the crysten men shall wynne these landes agayne whā they serue theyr god well. But whyles that they lyue so synfully & so wretchedly as they do we haue no drede of them. And thenne he asked the soudan how that he knewe so all the estate of crystendome. And the soudan sayd that he knowe it bothe of lordes and comons/and by his messangers the whiche he sente thorughte all countrees as they were marchauntes with perles & precyous stones and dyuers other marchaundyses for to knowe the maner of all countrees. And then the soudan called in the lordes agayne. And thenne he shewed vnto me the gretest lordes of that contree/the whiche dyde speke Frensche ryght well euerchone and the soudan also and than I had grete meruayll of the dysclaūdre of our fayth. And so the turkes and sarasyns ẏ whiche sholde be corned to Jhesu cryste by good example/they ben drawen awaye thorughe our synne and wretched lyuyñge for they saye sothe/wherfore it is grete pyte for to beholde and here ẏ synnes that reygneth now thorughe all crystendome. But the sarasyns ben true For they kepe well the lawe or wrytynge of Alcaron ẏ they saye that god sente then by his messāger Machamet vnto whome they saye that Saynt gabryell spake often with hym/& tolde to hym ẏ wyll of oure lorde/

And this Machamet was borne in Arabye / & he was fyrste a knaue and kepte the horses in the stable and he wente after marchaūtes So he came ones in to Egypte with a marchaunt. And egypte was ỳ tyme crysten and there was a chapell besyde Arabye / wherin dyde dwelle an hermyte & whan he entred in to the chapell the whiche was but a lytell hous and a lowe anone it ganne for to waxe as grete as a palays gate. And ỳ sarasyns sayd that it was ỳ fyrste myracle that Machamet dyde in his yongthe. And afterwarde Machamet beganne for to be ryght wyse. And he was afterwarde a grete astronomyer & syth he was keper of all the golde of the prynces of Cozydan and he gouerned and kepte it full wysely. And whan that the prynce of Cozydan was deed he wedded his wyfe the lady that men called Quadrygge. And this fals Machamet fell often in to ỳ fallynge euyll / wherfore the lady was wrothe bycause that she hadde taken hym to her husbande. But this Machamet made her to byleue that at euery tyme ỳ he fell soo that the aungell gabryell spake vnto hym / & that for the grete bryghtnesse of ỳ aungell he fylle downe. This machamet regned in Arabye the yere of our lorde Jhesu cryst. vi. hōdreth and twenty. And was of the kynred of Jsmael that was Abrahams sone & he begate hym on Arage his chamberee. And therfore ỳ sarasyns ben calld Jsmaheiytes and some Agarem / & some of Agar. And some there be that ben called Moabytes / and some Amonytys after the two sones of Lothe. And this fals Machamet loued well an holy man ỳ whiche dwelled in a wylderneſſe ỳ was a myle from the mounte of Synay in the vale as men dothe go fro Arabye vnto Caldas / & it is but a dayes Journeye fro

the see whan marchaũtes come from Venis. Machas met went often i to that hermytage wherfore his men were all angry and wrothe & forsothe he wolde gladly here the hermyte preche and made his men for to wake all nyght wherfore they wolde gladly haue hadde ẏ hermyte deed. And so it be fell vpon a nyght ẏ Machamet hadde well dronken wyne and fell a slepe / and his men toke his swerde oute of his shethe whyles that he laye and slepte so fast & slewe therwith this hermyte. And then they put vp his swerde agayne in his shethe all blody and vpon the morowe whan he founde ẏ hermyte deed he was wrothe out of mesure and wolde haue slayne his men'. But they with one accorde sayde ẏ he hymselfe hadde slayne hym whan he was dronken. And then they badde hym loke vpon his swerde ẏ whiche was all blody. And whan he beheelde it he wende ẏ they had sayde sothe and this is the seconde myracle ẏ Machamet dyde / and he cursed the wyne and all them that dronke ony wyne. And therfore the sarasyns dare not drynke no wyne but some drynke it pryuely for and they drynke good beuerage and nourysshynge the whiche is made of Camamyle and therof is the sugre made. Also it befalleth somtyme that crysten men become sarasyns eyther thrughe pouerte or throughe wyckednes and whan ẏ they haue renoũced the crysten fayth they lerne hym theyr fals bylyue and maketh hym for to saye thus whan they receyue hym.

¶ La oles ella Machametroses alla.

¶ That is to saye / there is no god but one and Machamet is his messenger. &c.

Also the turkes byleue is strongly kepte in theyr circū
cysyon. And they ben circumcysed whan they be of the
aege of.xii. yere for Ismael Abrahams fyrst sone was
circūcysed at thyrten yere olde of whome they ben all
proceded & comen. And that lawe they kepe styll after
the olde maner/and theyr byleue is that they may dry
ke no wyne. And theyr lawe is that they sholde praye
& faste moche but they kepe it but lyteil. But Macha-
met knewe not ỹ our lorde Jhesu cryst was god & man
And he sayth also in his Alcarō that ỹ Jewes put not
our lorde Jhesu cryst vpon ỹ crosse nor put hym not vn
to deth. For the turkes saye that whan they wolde ha-
ue taken our lorde they toke Judas his traytoure in
his stede. For thy saye that our lorde Jhesu cryst had-
de altred hymselfe in his lykenesse & incontynent as he
hadde done this he wente in to heuen and Judas was
put vpon the crosse in his stede this is theyr fals byle-
ue. And shall come agayne in the ende of the worlde &
Juge and shall dystroye Antecryst. And they saye that
suche a grete pphete wolde not deye suche a shame full
dethe. For he dyde arayse the deed and in this fals opy
nyon they accorde with the secte of Manacheen & they
saye that the crosse is a token of the dryll and that no
man sholde worshyp it. And they byleue not that he is
arysen from dethe vnto lyfe and they forsake. Also ỹ se
uen sacramētes of holy chirche the whiche ben ronne
out of his holy fyue wou[illegible]es ỹ whiche kepe vs frome
all myshyleue and bryngē vs in to euerlastynge Joye
there as his holy fyue wo[illegible]des ben bryghter & fayrer
than the sonne. Amen.

¶ Thus endeth the Alcaron of the Turkes lawe/ made by the fals Nygromancer Machamet. Enprynted at London in Fletestrete in the sygne of the Sonne by me Wynkyn de worde. ∴